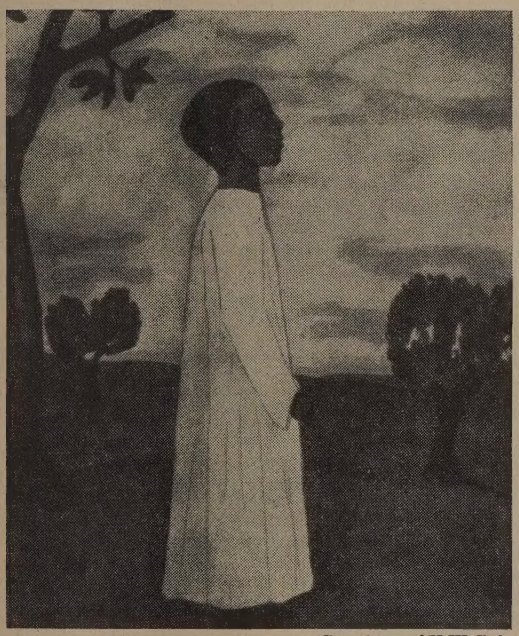
The AMERICAN FRIEND

MAY 30, 1957

Pacific School of Religion
Berkeley, California

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



Courtesy of Y.W.C.A.

Jesus as painted by an African boy.

The Universal Appeal of the Christian Message

By Guilford Street

When Quakers Are Troubled

An Editorial

We Went to Washington

By Norval E. Webb

Palm Sunday in the Holy Land

The Scherer Family

"Lord, let there be peace, and may it begin with me."

Let it begin with a complete commitment of myself to Christ and his way of love. Matthew 22: 37-39, John 13:35.

Let me realize that God the Father no more wills the slaughter of his children than an earthly parent does. It was He who first put the ideal of world peace in man's mind. Isaiah 2:4, Luke 2:14.

Let me not think that we as a nation are God's favorite, or that we alone seek peace. God has no favorites, and there are many peace-loving people in every nation on earth. Amos 9:7, Isaiah 19:25, Acts 10:35.

Let me believe with all my heart that love is the greatest power in the world, and pray that men may put their trust in it rather than in jet bombers and H-bombs. I Corinthians 13.

Let me disarm myself of all hate and fear of other peoples, for only so can I become an instrument of God's love and peace. Romans 12.

Let me take "the enemy" into my prayer closet with me, and there ask for him what I ask for myself. Matthew 5:43-48.

Message printed by Peace Board, California Yearly Meeting

Queries for the Home

Is my home distinctively Christian? As my friends come and go in my home, are they conscious that the Spirit of Christ dwells therein?

Is our family united in the bond of Christian love? Do we treat each other as children of God, or are we careless in our home relationships?

Do we have grace before each meal? Jesus showed us the way: "He took bread and gave thanks and brake it."

Is our family knit together by the bonds of prayer? "Families that pray together, stay together."

Does love or does strife predominate the atmosphere of our home? "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife."

Is our conversation at home on a Christian level? Is Christ honored in all that we do and say in our home?

Do we solve the problems that arise in our home in the light of Christian wisdom?

Are the children in our home receiving Christian instruction? God has promised: "Train up a child in the way he should go; and when he is old, he will not depart from it."

Selected from the newsletter of the Plainview Friends Church, Nebr.

Be Faithful Stewards

It is not given to all Christians to witness a spectacular work of God in their own spiritual experience or in the service that they offer to others. This is no indication of divine disapproval, but a simple recognition of the fact that some are given special manifestations of power, while others go without. We are prone to measure our experience in the light of more colorful testimony and grow discouraged because we have had no great vision and because our work seems drab and uneventful. But if we are in God's will and do the best we can, we may rest assured that it is required only that we be faithful. Promotion hereafter is for being faithful *now* —faith over a few things, faithful in that which seems least.

Vida Wright, in The Marion Friend, Marion, Indiana

Index

Meditations 162
Editorial: When Quakers are Troubled 163
We Went to Washington, by Norval E. Webb 164
The Universal Appeal of the Christian Message, by Guilford Street 166
Palm Sunday In the Holy Land, by the Scherer family 167
Award to Mabel Leigh Hunt 167
Russell Burkett, 1889-1957 168
Correspondence: Marshall Sutton, Stanley B. Wood, Sydney Bailey, Levinus K. Painter 168
Literature in Review 169
Poetry 169
The Sunday School Lesson, by John C. Harvey 170
Friendly Life 171
Coming Events 171
Friendly Fellowship 173
Conference of Friends 174
Vital Statistics 175
Local Meeting Directory 176

THE AMERICAN FRIEND - New Series, Vol. XLV, No. 11
Old Series, Vol. LXIV, No. 11

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD
AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO
THE AMERICAN FRIEND
101 QUAKER HILL DRIVE
RICHMOND, INDIANA

Errol T. Elliott, Editor
Eleanor Zelliot, Assistant to Editor
Frances Ryan, Assistant for Circulation and Advertising
E. Merrill Root, Editor of Poetry

EDITORIAL CONTRIBUTORS

D. Elton Trueblood ..... Richmond, Indiana
Alexander C. Purdy ..... Hartford, Connecticut
Dorothy Gilbert Thorne ..... Wilmington, Ohio
T. Canby Jones ..... Wilmington, Ohio
Harold Walker ..... Whittier, Calif.

PUELICATION BOARD

James C. Matchett, Chairman ..... Chicago, Illinois
Edward Nusbaum ..... Richmond, Indiana
Howard Thorne ..... Wilmington, Ohio
Helen L. Woodard ..... Georgetown, Illinois
Asher Woolley ..... Richmond, Indiana

EDITORIAL COUNCIL

Ashton M. Otis, Chairman ..... Whittier, California
Mabel G. Bailey ..... Hartford, Connecticut
Corona Rayle Cook ..... Central City, Nebraska

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Member Yearly Meetings of the Five Years Meeting of Friends: Baltimore (Homewood), California, Canada, Cuba, East Africa, Indiana, Iowa, Jamaica, Nebraska, New England, New York, North Carolina, Western, and Wilmington.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials . . .

When Quakers are Troubled

Quakers cannot stay out of trouble. Their movement was born in it and since then has always been in the healthiest state when they were living and working in the midst of trouble. As with other spiritual movements, their most creative periods have been in times characterized by world disturbance. Creativeness and spiritual revival always come partly by necessity or crisis and partly by the opportunity which new and unsettled situations present.

On no other frontier of life are these disturbances, these unsettled situations more discerned and felt than in international and national affairs, commonly referred to as "politics." Viewed totally these problems are more than political, they are economic, racial, cultural, etc., in the full range of human existence.

In the Quaker Tradition

It is, partly, because of these that government is necessary, though probably in a Utopian world agreements and arrangements for universal happiness and workableness would require some degree of government. Our world is certainly less than Utopian and requires the best of social science and cultural understanding.

We work at this field of government through law-making, commonly called legislation. If therefore, Quakers are to do anything about the "troubles" they and their fellows are in, they cannot stay out of legislation whereby many of the answers are to be found. Progress of civilization is largely the progress of government, and underlying all is law—the laws of God, we believe, and the laws of the State. Squaring those of the State with divine law is a long and important attempt that requires humility, concern and skill by an intelligent citizenry.

From their beginning Friends have been involved in government and law-making in various ways. John Bright in the British Parliament, William Penn in the "Holy Experiment" of Pennsylvania and John Greenleaf Whittier "singing the heart out of slavery" are but a few of the Friends past and present who in this field, have helped to alter the course of events in world history.

It was in keeping with this tradition of Friends that the Friends Committee on National Legislation was formed in 1943. It started with two staff members and now has more than a dozen. There was a hazard in starting this collective Quaker attempt and there is still a hazard in it. For it is not difficult to see and to urge *individual* responsibility in legislation, but it is quite something else to agree on *group* responsibility, of Friends *as* Friends.

That hazard the Friends who formed the F.C.N.L. clearly saw, yet moved ahead in a way new to Friends. There is no present day parallel of it anywhere else among Friends of the world. Though British Friends speak to this field of responsibility they do so, as occasion arises, as a Meeting for Sufferings when matters of real moment and of principle must be faced, beyond Committee activities.

The F.C.N.L. has increasingly brought its work before regional conferences and Yearly Meetings for review, trying to find the views of Friends and at the same time sharing the insight of F.C.N.L. workers who are close to the Washington scene. By this method and by a flow of literature a new awakening among Friends to their responsibilities is evident. Even the sharp disagreements on specific issues has at least awakened many of us to examine our individual points of view, to share them with the F.C.N.L. and without representatives in government.

A seminar held recently in Washington and reported by Norval Webb elsewhere in these pages is one of the many opportunities presented to Friends in general by our staff of the F.C.N.L. in Washington. If we want to be heard on legislative issues or if we want also to learn from a close position to legislators in the nation's capital, this is an excellent way. There is nothing else that will so blunt the sharp edge of over-assured opinion or, at the same time, sharpen one's knowledge of facts as does such an experience. One is not made an expert in two weeks or in two years, but he is enabled to see more of the nature of problems being faced and what the citizen can or cannot expect of his representatives.

The Great Issue

By all odds the greatest need of the world now is disarmament. It has been nearly a dead issue in the minds of many people, largely because the world seemed irrevocably to be going the other way. What's the use, might have been the silent question in many minds. What's the use? The answer to that is becoming more clear as we see what present day armaments really are. One can be all but frightened out of his wits to hear discussed some of the grim realities of a world racing on toward the ultimate in nuclear weapons.

What are the facts? Are we in for a vast increase of feeble minded children and physical degeneration due to atomic radiation, in the years ahead? Indeed, are some of the physical ailments now among us due to it? Is the atmosphere above us being filled with a "fall out" which in years ahead will settle on the earth, asking the next generation to pay fearfully for our sins? These and other questions draw different answers from persons who are supposed to know. If the atomic scientists cannot agree on the answers to very specific questions, they at least leave us uncomfortable with the doubts and cautions which they suggest.

Disarmament, at least in a measurable degree, has come to mean this—*survival of life on this planet.* That is the answer to "What's the use?" Certainly no one can say at this stage of atomic research what the total effects of bomb testing and nuclear bombing in war may be, but we do have enough information to

know that the business of modern war or world peace is no longer "monkey business." One hope is that the very danger is so great, not alone for those who wield atomic power, but also for everybody else that the nations may force the giants of this atomic age into an agreement of disarmament, inspection and control. There is reason to feel that no nation for fear of retaliation would start dropping the bombs, at least not in one great blitz, but the danger of edging into a war where the *first* bomb is dropped with its trail of consequences is certainly conceivable.

When one sees all of that and a dozen other major issues, he senses not only their urgency, but also the propriety and necessity of activity by the church in general and Quakers in particular. *How* to be active intelligently is the next question and it is one on which Friends are making progress by working at it, retreatting at times, rethinking always and moving into it again. We belong in trouble, but with religious concern and with intelligence. E. T. E.

The Impact of Religious Motives on Government

We Went to Washington

By Norval E. Webb

Norval E. Webb, pastor of the Friends Meeting in West Milton, Ohio, and a former Clerk of the Five Years Meeting of Friends, writes here of his experiences as a member of a seminar for Quaker ministers and secretaries sponsored by the Friends Committee for National Legislation (F.C.N.L.)

From April 29 to May 3 some twenty-five Friends pastors and secretaries met in Washington, D. C., in a seminar sponsored by the Friends Committee on National Legislation. This was an inspiring experience for one who had observed the F.C.N.L. only through its infrequent contracts with Friends gatherings outside Washington, and through its two publications, the informative News Letter, and the ACTION sheet which it sends out when it seems wise to urge Friends and others to immediate action on vital pending issues.

We visited the Senate and the House in session; we attended hearings being held by Senate and House committees on vital issues; and we visited Senators and Representatives in their offices. But the most inspiring thing was that here we came into first-hand contact with the Friends Committee on National Legislation at the very base of its activities in Washington, working at the seat of our Government on behalf of Friends, and other religious people, who have concerns for governmental action motivated by principles of righteousness. We saw how this Friends Committee not only keeps informed about issues coming before Congress, but performs two important functions as a registered Religious Lobby. They interpret to Congressmen the religous and moral implications of pending legislation, and they keep Friends and others informed on these issues. Then, in the second place, beyond the mere interpretation of these issues in terms of morals and religion, they made detailed and careful study of issues, making the results of these studies available to officials in government, as well as to those of us at home who need to be informed.

We observed how the F.C.N.L. is held in high regard by people in our National Government. We had heard reports of this, but it was heartening to see it at first hand. We sat next to one of our Representatives at a luncheon who confided to us that when he was troubled by the religious or moral implications of an issue he invariably sought out a certain Friend for advice. One outstanding fact is the confidence members of Congress and other government officials have in F.C.N.L. This esteem is held not merely for the religious emphasis which the F.C.N.L. brings to issues, but for the high quality of technical skill they have in dealing with these issues. It would be an easy task to go to these officials of government with pious phrases, mouthing religious principles. But when they go, there is evidence of the skill of members of the F.C.N.L. in working out the practical means of bringing about legislation in the direction of that which is right. The F.C.N.L. has been effective because it does more than hold out the ultimate goal desired. It has applied itself to the study of "next practical steps" toward the ideal. This is seen particularly in the field of disarmament. Of course the Committee holds out the ideal of total disarmament; but it has made suggestions leading to first steps toward the ideal. So they have not only gone to legislators with a "voice," they have likewise gone with plans for immediate steps, supplying valuable technical information.

As was pointed out by Samuel Levering, the primary motivation back of F.C.N.L. is religious. Friends are in the prophetic line in bringing the impact of religious motives to bear on government. Friends have held that life is "all of one piece." Life cannot be divided into "secular" and "sacred" categories. There can be no such segmentation. There are no areas beyond the judgment of God. The judgment of God spoken through Amos to Israel was brought to bear on the whole life of Israel. His judgment was against the unrighteousness of priests, kings, men in business and personal immorality.

Friends have felt, from the beginning of their history, that the voice of conscience was more than an individual affair. What is right or wrong for the individual is right or wrong for society. So Friends have tried always to interpret conscience in terms of action, not only of themselves but of others. Friends have worked on the principle that the voice of conscience ought to be brought to bear on those who have in their hands the control of people through government. George Fox set up an office in Westminster where Friends could "sally forth" to buttonhole members of Parlia-

Friends attending the Friends Committee on National Legislation's Seminar for Friends pastors and meeting secretaries gather in the meeting room of the Florida Avenue Friends Meeting House in Washington D.C. Those attending the Seminar included Virginia Hicks (Connecticut); Anne Z. Forsythe (Washington D.C.); Errol T. Elliott, B. Orville and Cecil Fisher, Robert M. Jones, Keith Kirk, Lewis D. Savage (Indiana); Marlin Dawson (Maryland); David Welty (Maine); Lewis and Betsy Hoskins (New York); Herschel and Beatrice Folger (North Carolina); Norval E. Webb (Ohio); Elwood Cronk, Richmond P. Miller, Howard G. Taylor Jr., Sylvan E. Wallen, James F. Walker (Pennsylvania). Meeting in conjunction with the Seminar for disarmament sessions were members of the Friends Coordinating Committee on Peace: George and Helen Hardin, Stephen Cary, Norman Whitney, James Bristol, William Huntington, Catherine Bruner, Sydney Bailey, Samuel Levering, Stacey H. Widdicomb, Jr., and Wilmer Cooper.

ment. Early Friends did not hesitate to seek out kings and czars in their passion to carry a message of God's love and concern for all peoples.

The place of the Meeting for Worship has been central in the effort of Friends along these lines. Great concerns have been born in the Meeting for Worship. These concerns have become effective when they were incarnate in persons who were willing to become voices for the concern. The concern for prison reform was voiced in the person of Elizabeth Fry. Friends in the Meeting knew that her concern was theirs, and that in a very real sense she was their voice speaking out in this vital issue. In like manner, long before other religious groups developed a conscience against human slavery, Friends in their Meetings for Worship found God laying upon them and their consciences the evil of slavery. Woolman went in and out among Quakers to bring the judgement of God to bear on this issue. His method was that of tender love and concern. Friends looking back on this page in their history realize that here was one man who in a real sense was their voice. Woolman and his concern were products of the Meeting for Worship.

In like manner Friends today find that the Meeting for Worship is the point at which God becomes more real to them and it is the place where His will is made known to them. Here their concern for human beings everywhere lays upon them "the burden of the world's suffering;" here the ideal of the sacredness of all personality causes them to have a concern for the abolition of war, the easing of tensions in industry, and the solution to such problems as alcoholism, mental disease, juvenile delinquency, etc. We know that it is the duty of members of the Meeting to interpret ideals born in the Meeting for Worship in terms of daily living. But there is a sense of frustration on the part of the individual when he lays his feeble personal effort up against some great problem. Fortunately the individual can find channels through which he can combine his voice with others in bringing the religious motive to bear at the point of effective action. For example, how fortunate we were as Friends when the American Friends Service Comittee came into existence as a channel through which our concern for victims of war could find practical expression; and as the Service Committee worked on its various projects they became our voice speaking of the love of God for all people.

Today our concern, and the concern of peoples of the world, is for the coming of world peace. A statement made during the Seminar was, "If man wants to live there can be no more war." It was further said that to get rid of war we must do two things: get rid of the *will* to war, and get rid of the means of waging war. The F.C.N.L. is proposing to responsible persons in government these practical steps leading toward the desired goal: Cessation of nuclear weapons tests and guided missile development; pilot disarmament projects in Central Europe and other areas of the globe where such experiments are feasible; continuation of the Special Senate Subcommittee on Disarmament (write to your Senator on this issue); Congressional Resolutions favoring disarmament; and support for a White House Conference on Disarmament.

We saw in Washington a group of highly skilled and dedicated Friends through whom the voice of Friends can be brought effectively to bear on these issues as they are brought before the departments of government. These devoted members of F.C.N.L. do not pretend to speak for all Friends, in the sense that when they speak that is what Friends everywhere are saying. They are there as effective instruments through whom religious concerned people may channel their concerns. We know from observation that these Friends have the respect and the attention of men in whose hands is the destiny of our nation.

A report of the Arden House Conference on Disarmament has been issued by the Committee for World Development and World Disarmament and the Post War World Council. The Friends Committee on National Legislation calls this "one of the best recent summaries on disarmament." At least two Friends, Kenneth E. Boulding and Elmore Jackson, were members of the Conference, held in December at Columbia University's Arden House. Copies of the Conference report are available without charge from the Committee for World Development and World Disarmament, 345 East 46th St., New York 17, N. Y.

The Universal Appeal of the Christian Message

By Guilford Street

Guilford Street, minister of the Honey Creek Friends Meeting near New Providence, Iowa, wrote this meditation on the universality of Christ after first giving it as a devotion at the sessions of the American Friends Board of Missions this spring.

"Every man heard them speak in his own language." "We hear them speak in our own tongues the wonderful works of God."

The message of Christ has a language for every man. Think of Kagawa from the slums of Japan, Schweitzer from the wealth and culture of Europe, Benjamin Ngaira from the Africans of Kenya, Stuart Hamblen from the sopisticates of Hollywood, Howard Yates from the mountain folk of Tennessee, to name a few. These vividly illustrate the universal appeal of our faith. One might also consider those comprising the early Christian church mentioned in our Bible. They included: fishermen, Pharisees, publicans, harlots, priests, Samaritans, Romans, Greeks, an Ethiopian, widows, a tanner, a steward of King Herod, a sorcerer and many others. Peoples of virtually every race upon the earth have found in Jesus Christ an answer to the deepest needs of the heart and soul. This being true it is not surprising, though it may seem shocking to many white Christians of our western culture, that peoples of other races who have come to know and love Christ, think of him in his human form as one like themselves, and their artists sometimes so depict him.

One may readily admit that the Christian message has appealed to some of every race, class, and condition of men, and still wonder why so many others have failed to hear or to respond to it. Could it be that, figuratively, they have not listened to the message in the language they know, or have been disconcerted by other tongues? The texts above from the second chapter of Acts are part of the account of the events on the day of Pentecost, when the Holy Spirit came upon the group of disciples in the upper room and they went forth, speaking in other tongues. We read that, "Every man heard them speak in his own language." It might have been easy for those in the crowd to have listened to the fellow speaking a tongue that was foreign to them, and it would have been jargon in their ears. But listening rather, to the one who spoke what they could understand, they heard, "The wonderful works of God." How many people today fail to receive Christ and his message, because they are confused by the terms in which it is presented, which may speak exactly to the condition of others. There may be a failure to hear and heed that same Christian truth which is surely being spoken in every man's own tongue.

The message is truly universal in its appeal because of the scope of its parables, teachings, and symbolism, some of which are understandable to every man. The story of the Good Shepherd and the lost sheep may mean little to millions of our city dwellers today, who may never even have seen a sheep, but to other millions of the world's population through all the centuries who have lived with sheep from childhood to old age it has great depth of meaning. A few people have never known the love of a father, but most can understand the story of the father's loving welcome of his prodigal son, and see in it God's concern for his erring children. The grape has probably been the most widely cultivated of all fruits through the centuries, and when Jesus said, "I am the vine, and ye are the branches . . . Bear much fruit," he spoke in terms that many could understand. Animal sacrifices, though foreign to our own experience, have been common among many peoples of the world and were an essential element in the Jewish worship. Even human sacrifice has sometimes been made. The sacrificial element in the death of Jesus on the cross has brought a heartfelt response from many to whom this was a tongue they could grasp. There are those who are repelled by the blood symbol, associating it with war and slaughter. But it is also well to remember that it is the very stuff of life: blood banks in our hospitals save many lives, and modern medical science reveals more and more the healing, cleansing, purifying, nourishing functions of this life fluid. Millions of Christians have found the shed blood of Christ a symbol of the love of God, working in their hearts, and bringing cleansing, healing, and spiritual health to their lives. Some men are blind, but Jesus, "The light of the world," has meaning for most. Some men may delight in conflict, but a longing for peace seems to be one of the deepest aspirations of the heart of most people, and the Prince of Peace who taught men to love, and put his blessings upon the peacemakers, can be understood by them. It would be easy to go on and on showing the variety of appeal in the symbolism, parables and teaching of Jesus.

The Christian message is universal in its appeal to the hearts and emotions of men. It tells of God who is love; who so loved the world that he gave his Son. Men are touched by the drama of Christ: by the stories of his birth, by his exciting ministry, with his healings, feeding of the thousands, his audacious teachings, cleansing of the temple, conflicts with hypocritical religious leaders, and escapes from their traps. The pathos of his betrayal, denial, desertion, trial, and suffering on the cross, and then the glorious triumph of the resurrection stir men to the depths of their being. His promise of pardon for the sinner moves the hearts of men, conscious of their own weaknesses, failures and sins. It is a message of hope that speaks to men's hearts.

The Christian message is universal in its power to transform the lives of those who will receive and follow Jesus Christ. In the assurance of their risen Lord and in the power of the Holy Spirit, from timid, inept disciples, they became bold and zealous proclaimers of the faith, giving their very lives in his name. Saul, the persecutor became Paul, the apostle, pouring out his life and energy to spread the good news. Thus it has been

through the centuries. A libertine became St. Augustine. The changed lives of Africans in Kenya, as the Christian message has been brought to these people by our missionaries, is a dramatic example. With changed lives has come a transformed community. A few months ago Ralph Edwards, in his TV program, "This Is Your Life," had as his subject a man now holding a responsible position with the state of California, who a few years ago was a penitentiary inmate for burglary and armed robbery. What brought about the change? The power of Christ as it came to him first in memories of a Christian childhood home, and then through the Christian message as he read it in a prison Bible. Persons of every age, race, class and condition have had their lives transformed through the power of the Christian message.

How can we speak the Christian message to all men in terms that each can understand? The apostle Paul seems to have caught both the necessity and spirit of this when he said, "I became all things to all men, that by all means I might save some." 1 Cor. 9:22. Like those in the crowd on the day of Pentecost, men need to give ear to that which comes to them intelligibly and in words that they can understand. But it is equally important that they be not disturbed by, or question the other Christian voices which they do not understand because foreign to their own life experience. The Christian gospel message has a language for every man's need and understanding.

Palm Sunday in the Holy Land

A recent letter from the Scherer family in Ramallah, Jordan, where George Scherer heads the Friends Boys School, ends with a story of a meaningful Palm Sunday spent in the Holy Land.

Yesterday was Palm Sunday. The family and Anna Langston got up before daylight just as the nearby mosque was sounding the first call to prayer for the Moslems and drove to the Y.M.C.A. in Jerusalem where they had chartered a special bus to take a group of us to a hill above Bethany. Here among the rocks and ruins of old we quietly watched the sun come up from behind the Mountains of Moab. We could see a little of the Dead Sea in front of us. After the sun arose we had a brief dawn service with prayer, reading of John 1:1-14 and singing of the hymns, "Christ Whose Glory Fills the Skies" and "Praise to the Lord, the Almighty."

Then we walked to Bethphage, where Jesus started his triumphal entry into Jerusalem on that first Palm Sunday. Here George read Matthew 21:1-9 and we sang "Ride on! Ride on in Majesty!" After a prayer we began following in the footsteps of our Master as he walked toward Jerusalem on the memorable day those many years ago.

Going down the Mt. of Olives we stopped at a quiet spot where we could overlook the Holy City and finished our devotional service. George continued the reading from Matthew 21:10-13. The hymns "Glorious Things of Thee are Spoken Zion, City of our God!" and "Hail to the Lord's Annointed, Great David's Greater Son!" really spoke to our condition. The spoken message and prayer was given by Willard Jones whom many of you know.

After the benediction of this service we continued our walk in a devotional spirit down the Mt. of Olives to the Garden of Gethsemane. This garden beside the Church of All Nations is beautiful with its spring flowers and ancient olive trees. After pausing here in deep meditation we were taken in a bus back to the Y.M.C.A. where we had breakfast. There was an oriental menu available but when we were offered bacon and eggs we hurried to order that. It was the first bacon we had had since we left England. It was really a treat for us.

In closing may we share with you one of the prayers which was spoken in the early dawn on the Mt. of Olives as we meditated on the triumphal entry of Jesus into Jerusalem.

"Eternal God, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day; there is no light but Thine without, within. As Thou liftest the curtain of night from our abodes, take also the veil from all our hearts. Rise with Thy morning upon our souls; quicken all our labor and our prayer; and though all else declines, let the noontide of Thy grace and peace remain. May we walk, while it is yet day, in the steps of Him Who with fewest hours, finished Thy divinest work. Amen."

Mary and Carolyn Scherer
George and Lucile Scherer

Mabel Leigh Hunt, with a pile of her books on her lap, reads from "Billy Button's Buttered Biscuits" to her grand niece.

Award to Mabel Leigh Hunt

Mabel Leigh Hunt, member of Indianapolis Friends Meeting and well-known author of Quakerly books for children, has been named one of four "Hoosier writers of the year." She received the honor in the department of juvenile literature for the book, *Stars for Christy.*

One of the most widely-read American authors of children's books, Mabel Leigh Hunt has written twenty-two books since her first, *Lucinda: A Little Girl of the* 1860's, was published in 1934. Among these are the following Quaker stories: *The Double Birthday Present* (for young readers); *Matilda's Buttons, Little Grey Gown, Benji's Hat, Little Girl with Seven Names,* and *Lucinda* (for the middle group.) She has been a runner-up twice for the Newbery Medal. A 1952 book, *My Ladycake Farm,* a Negro family story, was published in the German language in Vienna recently under the title, "Das Schwarze Kleebatt."

Her new book, *Tomorrow Will be Bright,* will be published by Ginn and Company of Boston early in 1958. It is based on some family tradition having to do with emigration from North Carolina and settlement in southwestern Ohio in the very early 1800's. Mabel Leigh Hunt grew up in Indiana, the daughter of a country doctor. She was children's librarian at Indianapolis Public Library for several years. As a member of the Meeting, she is now working at the re-organization and building up of the library at the Indianapolis Friends Meeting.

Russell Burkett
1889 - 1957

Russell Burkett, a retired Friends Minister who had thirty-five years of active service, died on May 14 at Richmond, Indiana. Born on June 6, 1889 at Glen Karn, Ohio, he was the son of the late Daniel and Maria Ludy Burkett.

He was recorded a minister by the Westland Monthly Meeting of Indiana Yearly Meeting on June 23, 1923, and had held pastorates at Long Lake, Michigan; Western Grove, Indiana; Xenia, Ohio; Fountain City, Indiana; West Milton, Ohio; Fresno, California; Spiceland, Indiana; and Georgetown, Illinois.

Russell Burkett had a gift for friendliness and sympathy that made him a good pastor and he had an interest in good reading that kept him alert and made him a good minister among Friends. His patience and his faith were well demonstrated during his days of illness. He and Edna Burkett will be remembered by their many friends for their cooperative service.

Surviving are Edna Jessup Burkett; a son, Russell D. Burkett of Richmond, Indiana; a daughter, Kathryn Parnell of New York City; one grandson; six sisters, Delia Defibaugh, Rilla Hockett, Carrie Wilt, Dora Oler, Sada Croghan and Ethel Collier.

Funeral services were held with R. Furnas Trueblood in charge, assisted by Errol T. Elliott.

Correspondence

A Deeper Life

To the Editor:

I feel I must tell of an experience a few of us had the last weekend in April at a Friends home in Darlington, Maryland. After it was said at the Baltimore Yearly Meetings in the spring of 1956 that we cannot expect a deeper Life in our Monthly Meetings until we find it in ourselves, a few Friends were prompted to make arrangements for a weekend Retreat at the invitation of a Friend in Darlington. After the weekend together for knowing one another in the silence and two presentations on the theme, "The Holy Spirit in the Life of Man," we divided into four groups and visited Meetings for Worship in the area.

But the significant fact is that it was decided to do it again this spring at the same place. There were a few new faces present this time. Again after the weekend together in consideration of the theme, "What is the Spiritual Life," we divided to visit other Meetings in the area. I have visited Meetings before but there was something about a weekend together in corporate waiting that awakened in me an attitude of sharper obedience. The whole experience takes on even more meaning when another family in your home Meeting says, "This time we will take the children—you go ahead."

Marshall Sutton
Baltimore, Maryland

* * *

H Bomb Tests

To all Monthly Meetings of the Religious Society of Friends:

Quakers have long been recognized for their support of the peace testimony. The Syracuse Monthly Meeting feels, therefore, that it is our responsibility at this time to express in the most effective possible ways opposition as individuals and as a Society to the present series of H Bomb tests. To this end we are encouraging all Monthly Meetings to pool their ideas as to suitable action so that we can in unity implement this concern.

As a first step we have sent a telegram to President Eisenhower and are preparing letters for the press. We are looking for further light and would welcome information about your activities and any suggestions you may have for future individual or cooperative efforts.

Stanley B. Wood, Clerk
Syracuse Friends Meeting
104 Kimberly Drive
Syracuse, N. Y.

* * *

A Note from the U.N.

Two events took place recently at the United Nations headquarters which have probably not been widely reported in the press but which may interest Friends. The number of visitors who on April 24 took the guided tour through the United Nations headquarters was 6,283, the highest figure ever reached on a single day. Since the system of guided tours through U.N. buildings was established in October, 1952, a grand total of 3,258,458 persons have visited the major points of interest in the United Nations building. These figures represent visitors who have actually taken part in the guided tour and do not take account of U.N. officials, delegates, journalists, and representatives of non-governmental organizations, who are free to enter the buildings and attend meetings.

Another event in April was the presentation to Dag Hammarskjold of a check for $12,600 from private contributors towards the cost of remodeling and enlarging the United Nations Meditation Room. The Meditation Room was reopened last February for the use of U.N. officials, delegates, and visitors. The work of remodeling was approved and supervised personally by Mr. Hammarskjold and was carried out in cooperation with the Laymen's Movement, which helped to raise funds from private sources.

Sydney Bailey
New York City

* * *

Friends and Indians

During the annual conference of Indian workers in Northeastern United States held on the Allegheny Reservation in western New York May 10-12, the six Friends in attendance were invited to be guests at the Seneca Longhouse at noon on May 11 to receive special thanks from the Seneca Nation for service rendered by Friends to Indians of the area through more than one hundred and fifty years.

Special appreciation was expressed for the efforts Friends are now making in upholding Indian rights in the controversy over the proposed Kinzua dam in the Allegheny river. This dam would flood the small Cornplanter Reservation in Pennsylvania and would force the evacuation of more than half the Indians on the Allegheny Reservation over the border in the state of New York.

Edward Currey, head sachem of the Longhouse, spoke very graciously on behalf of the Seneca Nation emphasizing the strong bond of love existing between Indians and Friends, creating mutual understanding and confidence. Lawrence Lindley representing the Indian Rights Association and the Philadelphia Indian Committee responded very fittingly on behalf of the Friends who were present.

Levinus K. Painter
Collins, N. Y.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

The Experiment of Faith, by Samuel M. Shoemaker; Harpers; 64 pages; $1.50.

This is a book by a well known author who has a distinguished record for interpreting religion in very personal, practical Christ-related terms. This book in the exploits of faith is replete with stories of men and women who have found the miracles of grace transforming their lives. It is far from being an account of "religion as usual," for it bears witness to unusual Christian experiences. Coming chiefly from "The Pittsburgh Experiment," it is simply written and rises from the grass roots of daily life.

E. T. E.

* * *

Think About These Things, by Jane Merchant; Abingdon Press; 96 pages; $1.50.

This collection of short poems and prayers are a sensitive and thought provoking aid to personal devotions. There are 86 meditations centered around Paul's message to the Philippians, "Whatever is true, whatever is honorable . . . think about these things." She speaks of the gifts of God's unfailing love and mercy which can comfort and guide the troubled heart in its daily search for closer fellowship. She holds up the lowliest experience to the light of God and makes of it a shining jewel.

Florence Emma Peery

* * *

The Man Who Forgot, by Clarence E. Macartney; Abingdon Press; 140 pages; $2.00.

In this book are twelve sermons, each dealing with a recognized problem in Christian living. With some, it is given to forget a kindness shown, but to remember an injury. The chief butler forgot the kindness of Joseph. St. Paul charmed his many friends by showing constant appreciation to them for their expressions of love. The volume is rich in such illustrations, both Biblical and otherwise.

M. Marie Cassell

* * *

Guide to the Good Life, by William A. Spurrier; Charles Scribner's Sons, 248 pages; $3.50.

The author has written this book to say something to the Christian layman about the relationship of the Christian faith to daily Christian living. I believe he has directed his comments to young people (18-30). Two statements summarize the book: (1) The Christian life should be *daily* Christian living. (2) Christianity is not a set of rules; it is a life, a way of living.

Mr. Spurrier has divided his book into two sections: Personal Ethics, which deals with the individual person, growth and development, getting along with people, courtship and marriage, sex and divorce, vocation, etc.; and Social Ethics — the Christian attitude to social problems, the state and politics, economics, international relations and race relations. He closes with a chapter on Christian Conversion.

Mark Shugart

* * *

Secularism is the Will of God, by Horace M. Kallen; Twayne Publishers; 226 pages; $4.00.

Any author who can be described as a "favorite pupil of William James," and who has been associated with Santayana, Royce, Dewey and Schiller, ought to demand a hearing among those to whom these names mean anything at all. Dr. Kallen's present book is a defense of the traditional American position on religious freedom. Secularism does not imply irreligion. Rather, he believes a state ought to be secular—religiously neutral, and that our society ought to be religiously as well as culturally pluralistic. His volume is a useful and a readable one on a theme of permanent importance to Americans.

Harold Smuck

A MEMORY ON MOTHER'S DAY

Down the years I remember a woman
Stealing quietly into my room,
Softly sealing the door
From draughts drifting cold in the hallway,
Seating herself by a window
Where chequered sunlight is sifting
(To dance in her hair and away,
And on to the wall beyond her),
Silently stitching a garment
With twinkling needles;
Knitting some wonderful, lovely game
In the subdued, splintered dance of the sunbeams.

Then the day when I find myself sighing
In utter, sleepy contentment:—
And when I awake she is gone
And I am alone; but not lonely,
For the charm of her magic remains
Like a music recalling its own self
In a melody ghosting to silence;
Leaves a radiance lingering smiling
In the room where so often she waited
(And gone is the fret from my burning):—
And still down the years I remember
Life's comforting, new reassurance.

Claude Stinneford

FOUNTAIN OF YOUTH

I march now in my ninth decade of days:
With sprightly steps I tread, and still defy
The score of Time; for still his measure plays
My song. No storm can breach my fort. Yet I
Am lonely even with my fellow men:
Few friends remain to share my lingering flame;
And one dear friend has just passed on—again.

Each heart must live alone and die the same . . .
Feel how one's powers wane that cease to grow—
How careless words can wound, may lose a friend—
How fondest dreams of Maytime turn to snow.
I do not mourn and idly wait the end,
Nor ask whose hand—in Spring's immortal flood—
Writes with the fadeless ink that is my blood.

Homer E. Sweet

PRICELESS PEARL

Each hour we might have been and yet were not
Together, is a lustrous pearl that slips
Out of our fingers to the oblivious sea.

E. Merrill Root

The Sunday School Lesson

Prepared by John C. Harvey

June 23
Recognizing God's Providence
Genesis 39:1 through 41:52

One of the most striking things about the Bible is the way in which God is shown to be at work with imperfect men. Without exception, the heroes of faith are portrayed as sinners being saved by grace. Joseph had serious failings, as did Jacob and Isaac before him. As a youth, Joseph had been vain and self-assertive, with a flair for talebearing. But through these generations of imperfect men, God was working out His purpose. His dealings with Abraham, Isaac, and Jacob now bore fruit in Joseph's life. Nothing of value had been lost.

Many times we are told regarding Joseph that "the Lord was with him." There was an over-ruling providence which in everything worked for good for Joseph because Joseph cooperated in every way. He never rebelled against circumstances. There is a great secret here. May we not confidently believe, even though the short view of our circumstances seems to indicate otherwise, that every incident in our lives has something in it which God wants us to take and use for a good end? Joseph had a series of setbacks that would have easily discouraged a lesser man; but he went bravely on, confident that God intended some advantage to come to him from each experience.

Joseph learned something else about the providence of God. He found that God often bestows his favors in the form of responsibilities. To give a responsibility is to give a favor, because it offers the best chance in the world for growth in the life of the one who accepts it. Joseph was providentially given something which his father would never have chosen for him—hard work and adversity. If we are keen enough to see it, we will recognize difficult events in our lives as blessings in disguise, because they are events which human calculations alone would never have been wise enough to choose.

Humbling experiences happen to men to help them to see the providence of God. Joseph was fortunate to respond rightly to these humbling experiences. Being cast into the pit by his brothers, unjustly put in prison in Egypt, and almost forgotten by those whom he had helped, gave him the opportunities he needed to counteract or temper his pride of ambition. "The true abasement is not merely accepting the hard things that happen; it is the painful humbling of a man's own pride to admit the reasons in himself that helped to make them happen." (The Interpreter's Bible, p. 764)

Joseph's moral strength is a wonderful example for us. His resistance to the seductiveness of Potiphar's wife is just one indication of this power. To his first-born child he gave the name Manasseh, for God had caused him to forget the discouragement and bitterness that he might easily have kept in mind regarding his earlier experiences. His later actions proved that he held no bitterness or resentment. He learned to "forget those things which are behind" and to concentrate on "the upward call of God."

Ephraim was also a symbolic name, meaning "God has made me fruitful in the land of my affliction." God's providence is not intermittently experienced, but undergirds every moment of every person's life.

Questions: Are we being naive in thinking that "in everything God works for good with those who love him?" Should we re-define our idea of the providence of God?

June 30
What Makes A Man Great?
Genesis 41:53 through 50:26

The story of Joseph is one of the most inspiring stories in all literature. When it is made into a movie, will we be able to tell what qualities truly make a man great? Can anyone portray Joseph's faith in God, his genuine reverence, his patience, his forgiveness, and his simple unselfishness in such a way as to do him justice? These qualities grow in a man's life *only* as he is conscious of God's leading toward a personal destiny.

It is not difficult to believe in a divine power as creator and sustainer of the universe. Evidence for intelligence back of all created things is so overwhelming as to be almost undeniable. But it is not always easy to believe that the Creator of all the universe is interested in *me*. The writer was trying to show that God was interested in Joseph—one man—and that He had a plan for his life. Joseph's recognition and active acceptance of this plan made him great.

If God had a plan for Joseph, why not for every man? If the destiny of one person is important in God's over-all plan, then every man must be important to Him. The writers believed that each event in Joseph's life had been planned by the Lord to make it serve a great central purpose. And Joseph accepted the tremendous idea that God had sent him into each of the experiences of his life for a definite reason.

When we hear someone say, "God sent me," we may react against the egotism of such a conviction. It is certainly a terrific claim to make, and only subsequent events can prove whether it was true. But such claims may not be egotistical; they may be the stark truth! Part of the verification of Joseph's claim lay in the fact of what he believed God had sent him to do. "God sent me before you *to preserve life.*" He could have said, "God sent me to Egypt and exalted me so that I could gain revenge on you for the way you treated me when I was young." If he had said that, we would know that God had not sent him. But since he did what he did in the way of preserving life, we see clearly the evidence that God did send him.

Joseph's life was great because of his vivid consciousness of God's plan, and because of his all-out commitment to the fulfilling of that plan. His early life was not in every way commendable; but because he believed that God was leading him in a necessary and great service, he became noble and magnificent. He was "apprehended" by something or Someone that enlarged his life in every direction, so that he is one of the few who can be called great in the world's history. This enlarging process often brings sharp growing pains, but we may rightly pray that there will be more people in our own day who will become keenly aware of God's plan for mankind and deeply loyal to the task of fulfilling that plan.

Questions: Is there a balancing of virtues in the lives of great men that you do not find in the lives of others? Is there a narrowness in the lives of great men that others do not have? How do you tell the difference between greatness and an exalted ego?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Harold Walker, pastor of Whittier First Friends Meeting and 1946 graduate of Whittier College, will give the Baccalaureate Sermon this year on June 2. The Commencement exercise will feature the Honorable W. B. Camp and Dr. George E. Outland, class of '28, as speakers.

* * *

Malone College, formerly Cleveland Bible College, celebrated its sixty-fifth anniversary on May 28 with the laying of the cornerstone for the new building in Canton, Ohio. Commencement was held in Cleveland on May 29.

* * *

An article by Stanley Hamilton, Friend and former Secretary of the Rural Life Association, appears in *The Christian Century* for May 15. Entitled "Good Neighbors on Family Farms," the article details the invaluable qualities of life on an Ohio family farm.

* * *

Several Friends from the Friends Meeting in Austin, Texas, have begun to hold a silent meeting for worship once a month at Fort Sam Houston, where they have found several Friends in noncombatant service. They report that the first meeting, which was in March, seemed to mean a great deal to the men at the Fort who attended. The small group meets in a Chapel at the army post on a week-day evening.

* * *

Lindley Best, Superintendent of Friendsville Academy in Tennessee, reports that the 100th year of service at Friendsville is progressing with a fine group of boys and girls. A major project of the Centennial Celebration is an urgently needed dormitory-cafeteria. Enough money and material is on hand to complete the basement but approximately $25,000 is needed to complete stage one, or two-thirds of the building.

* * *

Iowa Friends are in the process of building a Chapel at their camp grounds, Quaker Heights, near Eldora, Iowa, on the Iowa River. The basement of the chapel will provide staff rooms, a library and recreation space; the upper floor will seat 200 people. Volunteers from several Meetings have been working on the structure and it is hoped that it will be completed for use this summer. The camp grounds already include cabins, a lodge and a caretaker's cottage.

* * *

Information has been received that Ward Robinson (or W. C. Robinson), who poses as a Friend, has once again been obtaining money under false pretences. With considerable knowledge of Quakerism and a convincing hard luck story, he has recently victimized several Friends on the west coast. He operated previously in Philadelphia and in England and among several other Friends groups. He is a short, stocky man of about 50, sometimes posing as a historical architect.

* * *

Edward and Violet Linton will begin ministerial service to the Friends Meeting at Leesburg, Ohio, on September 1. For the past several years they have been serving the Friends Meeting in Hortonville, Indiana. Another pastoral change is that of Stacy E. Wesner, who will begin service at Georgetown, Ill., on September 1. He and Ethel Wesner have been in Western Yearly Meeting service before, but for the past several years have served the East Whittier, California, Friends Meeting.

* * *

Canadian Yearly Meeting will meet at Pickering College, Newmarket, Ontario, June 21-25, beginning on Friday evening with a meeting for worship. The Yearly Meeting in session will devote considerable time to a study of the recommendations of the committee working on the proposed new Discipline. Visitors expected include Elfrida Vipont Foulds of England, who will give the Sunderland P. Gardiner Lecture on Sunday evening; Olaf Hanson and R. Ernest Lamb of the Friends Central Offices. Levinus Painter, recently returned from a trip to Africa, the Near East and Europe, will be present.

* * *

A fourth printing of "A Guide to the Teaching of Christ on Peace and War," by Roy Van Deman, member of the Whittier Friends Meeting, has recently come off the press. Nearly 15,000 copies have been used in recent years. This edition is sponsored by the Fellowship of Reconciliation, the Southwest Regional Office of the American Friends Service Committee, California Yearly Meeting, and First Friends Church in Whittier. Copies are available at five cents from the First Friends Church, 310 East Philadelphia Street, Whittier, California.

* * *

Every Friends Meeting in the United States and Canada is listed in the newly revised Directory of Friends Meetings for 1957-1958, published by the Friends World Committee. This pocket-size booklet lists the location of Meetings, the Clerk and the time. It also contains a list of Friends Schools and Colleges and Yearly Meetings throughout the world. The price this year is 25c, half of the cost of last year's Directory. Copies may be obtained from the Friends World Committee offices at 20 South 12th St., Philadelphia 7, Penna., and Wilmington College, Wilmington, Ohio.

* * *

Young people of Danville, Fairfield, White Lick and Plainfield Quarterly Meetings in Indiana (Western Yearly Meeting) met on May 5 for their second regional get-together. The theme for their discussion was "Expressing Christian Faith Through Our Vocations." The evening speaker was Xen Harvey, minister of the Fairmount Friends Meeting. The gathering was directed by Catherine Cain, Yearly Meeting youth secretary. This district conference is one in a program of such conferences to be held quarterly in each of the five regions of the Yearly Meeting. The theme for the year for the meetings is "How to be a Christian Young Friend."

* * *

California Yearly Meeting, pending revision of *Faith and Practice*, has issued an "Authorized Declaration of Faith," subtitled, "What we believe and why."

Coming Events

JUNE 18-23—New England Yearly Meeting; Lasell Junior College, Auburndale, Mass.

JUNE 21-25—Nebraska Yearly Meeting; Central City, Nebraska.

JUNE 21-25—Canada Yearly Meeting; Pickering College, Newmarket, Ont.

JUNE 24-30—California Yearly Meeting; Whittier, California.

JUNE 26-JULY 3—Conference of Friends in the Americas; Wilmington, O.

JULY 26-AUGUST 2—New York Yearly Meeting; Silver Bay, N. Y.

AUGUST 5-10—North Carolina Yearly Meeting; Guilford College, N. C.

AUGUST 6-11—Baltimore Yearly Meeting; Western Maryland College, Westminster, Md.

AUGUST 15-20—Wilmington Yearly Meeting; Wilmington College, Ohio.

AUGUST 15-20 — Iowa Yearly Meeting; Oskaloosa, Iowa.

AUGUST 16-22—Indiana Yearly Meeting; Earlham College, Richmond, Ind.

AUGUST 20-25—Western Yearly Meeting; Plainfield, Ind.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

Four young Friends from various parts of the country chat together during the recent sessions of the Young Friends Committee of North America. Left to right are Jim Perkins of Howard, Kansas; Alice Michener of Iowa City; Paul Lacey of Philadelphia; and Clara Henderson Stratton of Columbus, Ohio. The Young Friends Committee discussed the coming Young Friends Conference, possible East-West contacts, the Young Friends Periodical and intervisitation among Friends at their recent meeting.

Plans for the Young Friends conference to be held August 24-31 at Five Oaks Camp in Ontario, Canada, are being developed with Margaret Smith of What Cheer, Iowa, as Conference Chairman. Keynote speaker for the conference will be Dan Wilson of Pendle Hill. Lowell Keffer of Newmarket, Ontario, is the Canadian Young Friend in charge of physical arrangements. Young Friends from most of the Friends groups in North America are expected to attend the conference.

The booklet is printed by direction of the 1956 session of California Yearly Meeting. It contains several statements on the history of Friends, the church, essential truths, worship and spiritual gifts; excerpts from George Fox's letter to the Governor of Barbadoes; the Richmond Declaration of Faith issued in 1887; and two sets of Queries. The booklet is available at twenty-five cents from the Yearly Meeting office, P. O. Box 389, Whittier, California.

* * *

"Colonialism, Revolution and Democracy" will be the subject of the Kansas Institute of International Relations sponsored by the American Friends Service Committee at Wichita University June 9 to 17. Among the leaders will be Clarence Pickett, Moses Bailey, Ralph Abernathy, Royden Dangerfield, Jean Fairfax, Alf Landon, Grigor McClelland, Roy McCorkel, Charles Ransom and John Rydjord. Dean of the Institute will be Pearlanna Briggs. Chairman of the Peace and Service Committee of the University Friends Church. The Institute has been planned by Cecil E. Hinshaw, Secretary of Peace Education for the Des Moines A.F.S.C. office. This is the twenty-second year of the Kansas Institute.

* * *

A Seminar for Quaker professors of history, political science, sociology, and psychology and all teachers in these fields employed by Quaker colleges is being sponsored by the Friends Committee on National Legislation on June 10-14. The general theme will be "Is Mutual Deterrence the Way to Peace." The program will include a session on the effects on personality of efforts to influence behavior through fear; a historical survey of the nature of the Quaker peace testimony; a presentation by a Congressional leader of the role of deterrence in American foreign policy; and a consideration of disarmament, among other topics. The seminar is being planned somewhat along the same pattern as the recent Seminar for Quaker pastors and meeting secretaries.

* * *

Herbert V. and Madeline Nicholson of Pasadena, California, were invited by the Japanese Ministers Association of Honolulu to spent March and part of April in the Hawaiian Islands visiting and speaking in connection with the observance of the Seventieth Anniversary of the beginning of evangelistic work among Japanese in Hawaii. Herbert Nicholson's post war work of distributing goats to needy farmers in Japan and his work in Japanese prisons, hospitals and leper colonies opened the door for contacts for him in kindred institutions and in Christian churches in Hawaii. Honolulu Friends had some share in entertaining and assisting the Nicholsons and in recognition of their aid, the Japanese Ministers Associations contributed $100 toward the purchasing of the new Honolulu Meeting House and Friends Center.

* * *

The first meeting of the special committe on North Carolina Yearly Meeting —Guilford College cooperation was held recently. Representatives from all eight quarterly meetings and from twenty-three monthly meetings attended. Clyde A. Milner, President told of the new effort which follows a program of assistance to church related colleges promoted by the National Council of Churches. Charles Hendricks, college director of Yearly Meeting relations, reported on the present program of student and staff visitation and work with the 110 Quaker students now in the college. Frederick Crownfield and E. Daryl Kent of the Religion Department described courses now offered and plans for a program allowing a student to receive both an A.B. and an A.M. in Religion after five years of training.

* * *

Henry J. Cadbury will give the traditional Quaker Lecture this year on the opening night of Western Yearly Meeting, held at Plainfield, Indiana, August 20-25. The meeting of Ministry and Counsel held the day before Yearly Meeting will be addressed in the evening by Glenn A. Reece. Devotional half-hours will be given at 11:30 a.m. every morning by Harold Walker of Whittier, California. The Missionary Day message will be given Thursday by Dr. Wilbur Beeson of the Friends Africa Mission. Friday evening will be devoted to the interests of the Five Years Meeting and Saturday afternoon to the Essay and Poster Contest sponsored by the Committee on Peace and Social Concerns. The Young Friends banquet and program will be held Saturday evening. Sunday speakers will be Mary Hiatt at 9:30 a.m.; Harold Walker at 10:30 a.m.; Thomas E. Jones at 2:00 p.m. Junior Yearly Meeting sessions will be held under the direction of Catherine Cain. Claude O. Wood will serve as clerk of the Yearly Meeting in the first sessions of his term as Presiding Clerk.

* * *

California Yearly Meeting will meet in its sixty-third annual session in Whittier June 24-30. The keynote address of the Yearly Meeting will be given by Donald B. Spitler, superintendent, at the mid-morning devotional period on Tuesday. Other devotional speakers will be Glen Rinard, Howard E. Cope Sr., Leonard Hall and Keith Sarver. The early morning devotional speakers will be Herald Mickelson, Ernest L. Thompson, Loren Mills, Stacy Wesner and C. W. Perry. Tuesday evening speaker will be Edwin B. Bronner, assistant professor of History at Temple University in Philadelphia. Wednesday evening speaker will be Moses Bailey of Hartford Seminary on the subject "Reviewing a Century of

Protestant Missionary Service in the Middle East." Speaker for the Thursday night Women's Banquet will be Mrs. Armen Gesswein. Ruth Stoffregen, national U.S.F.W. president, will conduct the installation service. Speaker for the Christian Endeavor Banquet Friday night will be Harold Walker. Harold Walker will also speak Sunday morning, and Paul Shugart will speak Sunday evening.

* * *

Glenn A. Reece, General Secretary-elect of the Five Years Meeting, attended the recent quarterly meeting of the General Board of the National Council of Churches, held in Chicago. Russell Carter, field representative for Indian Work, was the only other Friend present. The subjects of civil liberties and evangelism were discussed "rather forthrightly," reports Glenn Reece. "In such a gathering one comes to feel increased hope for the Christian cause among the churches of America." Alexander C. Purdy was the Five Years Meeting representative at the Annual Meeting of the U. S. Conference of the World Council of Churches, held at Buck Hill Falls, Pennsylvania. Bernard Haviland also represented Friends at this gathering. Roswell Barnes was named new Executive Secretary of the Conference, to succeed Samuel McCrea Cavert at this meeting. Alexander Purdy reports being "more moved by Dr. Hendrik Kraemer's address" on "What is the Real Drive Behind the Ecumenical Movement," than anything else. Plans for the Oberlin Conference, nuclear tests, refugees, missionary emphasis and evangelism were also discussed.

* * *

Wilmington Yearly Meeting, held Aug. 15-20 at Wilmington College, Ohio, will have as its main speaker Charles Wells, artist, editor and lecturer, who will speak Friday, Saturday, Sunday and Monday evenings on "The Realities of the Christian Witness." Levinus K. Painter, minister and Quaker traveller, will give the Quaker interpretation lectures under the title "Mind the Light" on Friday, Saturday, Monday and Tuesday mornings at 11:15. The early morning worship period will be led at nine each morning by Wilbur Kamp. Following its pattern last year, the Yearly Meeting will hear a "Young Friends Forum" each afternoon, followed by a conference on Friendly concerns. The speaker Friday afternoon, under the sponsorship of the Peace and Social Concerns Committee, will be E. Raymond Wilson, recently returned from a year in Japan. A panel discussion will follow each afternoon's speaker. On Sunday, R. Ernest Lamb will speak at 10:30 a.m. in the Wilmington Friends Meeting. A fellowship meal at Quaker Knoll will follow, with C. Wayne Carter giving the Young Friends address in the afternoon. Fellowship banquets for the Quaker Men and United Society of Friends Women's groups will be held Tuesday evening, with Lela Mills the speaker for the Women's banquet.

* * *

Brummana Monthly Meeting of Friends in the Lebanon recently recognized Beirut as a Preparative Meeting. Sigfried Friedlieb, Vienna Friend and Secretary of the Bible Society, was appointed Clerk and Calvin Schwabe, member of Cambridge, Mass., Meeting, will serve as Assistant Clerk. The two groups will continue to meet together one Sunday a month at Brummana School for worship and business. The Beirut group reports an attendance of from 20 to 30 each Sunday.

Friends of Brummana Monthly Meeting have raised sufficient funds to purchase tools and to employ a part time shop instructor for the boys at the Daniel Oliver Orphanage in Ras el Metn, the Lebanon. The first weekend in May young Friends in Beirut held a work camp at the orphanage. Boutrus Khoury continues to serve as Director at Ras el Metn.

Ralph and Cynthia Kerman and their children of the Kalamazoo, Michigan, Friends Meeting will leave for Beirut in August where Ralph Kerman has a two year appointment to serve on the faculty of the Physics Department of the American University in Beirut.

Friendly Fellowship

WICHITA, KANSAS — Among the pre-Easter activities at University Friends Church was the showing on three Sunday nights of the living Bible series on "The Life of Christ." Easter Day itself was a high light, with the reception of forty new members.

The Women's Society was instrumental in buying and presenting to the Church a grand piano, for use in the sanctuary. The piano was dedicated on May 19 as a part of the choir concert given by the adult choir, under Cecil J. Riney's direction. Following five and one-half years of helpful service as Minister of Music, Cecil J. Riney has resigned to carry on graduate work at the University of Southern California. The Music Committee has secured Lawrence Warren, a graduate of Friends University and recent choir director for St. Luke's Methodist Church in Wichita, for that position.

One of the outstanding results of the School of Prayer held March 28-31 under the ministry of Roland and Marcia Brown has been the organization of prayer groups. A Men's Prayer Fellowship meets at 6:30 on Thursday mornings, and three Women's Prayer Groups meet at various times during the week.

Among our recent guest speakers have been Delbert Vaughn, Field Representative for Friends University and Rev. Kunio Kodaira, an ordained Minister in the United Church of Japan. Rev.

A working party for the 1957 Conference of Friends in the Americas: left to right, Lilla Henley of Richmond, Indiana, chairman of Registration Committee; Muriel Hiatt of Wilmington, Ohio, chairman of Hospitality Committee; Rebecca Parker of Wilmington, Ohio, chairman of Afternoon Entertainment Committee; Mary Hoxie Jones of Bryn Mawr, Pennsylvania, and Herbert Lee Nichols of Wilmington, Ohio, co chairman of the Planning Committee; Horace Stubbs of New York City, chairman of Finance Committee. **(See story next page.)**

Kodaira's appearance in this country is sponsored by the Mennonite Central Committee.

The Church's Camp, Quaker Acres, located on the Ninnescah River, is being greatly improved by the addition of a shelter house, donated by Denzel Soderberg, and a new well. The Men's Brotherhood is instrumental in carrying on the improvement project.

Since Kansas Yearly Meeting is no longer identified with the American Friends Service Committee, University Monthly Meeting has taken steps to become actively affiliated with the A.F.S.C. In consultation with the Philadelphia office, the Monthly Meeting has nominated Harley Davis to serve as an Associate member of the Corporation.

Mabel Woodard

Conference of Friends in the Americas

Registration for the 1957 Conference to be held in Wilmington, Ohio, from June 26 to July 3 is now in progress. A high percentage of those coming are planning to bring their children, so that this first conference of American Friends in a generation will have an emphasis on the family.

Concurrent with the development of the conference is the announcement of the publication of Kathleen Lonsdale's new book, *Is Peace Possible?* which sets forth her challenge to Friends everywhere regarding peace in our time. At the American conference her address will be entitled "The Spiritual Sickness of the World Today and Its Remedy." Other main speakers are Douglas V. Steere and Maurice Creasey. A panel of four Friends, Walter R. Williams, Gilbert Kilpack, Richard P. Newby and Glenn A. Reece, will discuss "Growth and Evangelism."

The theme of the conference, "Growing in the Experience of God—a Call to Face the Implications of Our Faith," is stimulating wide interest in Friends Meetings. The packet of study materials available from the Friends World Committee is being used by study groups for the conference. As in the case of the Friends World Committee conference at Oxford, England, in 1952, those who attend will greatly benefit from the thinking and planning that have gone forward within many Monthly and Yearly Meeting groups.

The visual epistle which will open the conference is now being assembled and includes verbal and pictorial greetings from Friends in New Zealand, Madagascar, Ireland, England, various European countries, Japan and Africa. It is expected that the epistle will later be available for sharing with Friends Meetings throughout the country.

The Children's Committee under Harold Smuck of Valley Mills, Indiana, has made rapid progress both in obtaining leaders and in setting up program for the junior and senior high age camp and for the daily program for young children at the conference. Among the leaders in the children's group are: David Stanfield, Lorton Heusel, Spahr Hull, William Reagan, Olcutt Sanders, Agnes Coggeshall, Wanda Hodge, Pansy Shore and Mary Ann Mills.

With daily worship-fellowship and discussion groups, the emphasis in this conference will be in concerns that arise from the conference itself, with the important scheduled speeches arranged for the first few days. Sessions open to the public include Saturday, June 29, 7:30 p. m., Panel on Growth and Evangelism; and Sunday, June 30, 7:30 p.m., Address by Kathleen Lonsdale.

Will You Help Us

Honolulu Friends need your help. We have been encouraged in the purchase of suitable property for our growing needs as a Monthly Meeting and as a Center of Friends Activities We require $35,000 in all.

We have been able to raise less than one third this amount, and we need your assistance. Contributions however great or small may be sent to Doak C. Cox, Treasurer of Honolulu Monthly Meeting, 1929 Kakela Drive, Honolulu, Hawaii.

Daily worship, using The Upper Room as a guide, can make this summer richer — spiritually — than any you have ever known. Be sure to use The Upper Room on your vacation trip as well as at home, and know the joy of spiritual uplift as well as physical recreation.

Individual subscriptions, by mail, $1.00 per year, three years, $2.00. Ten or more copies of one issue to one address, 7 cents per copy. AIR MAIL edition for service men and youth — same prices.

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE 5, TENNESSEE

DEATHS

JOYCE—Jennie Elma Joyce, on August 22. She was born March 5, 1875 at Atlantic, Iowa, the daughter of Joseph S. and Anne S. Joyce. In 1899 the family moved to Central City, Nebraska. She was a primary teacher and taught in the states of Iowa, Idaho, Nebraska, Washington and for about eight years in the Friends Mission school in Cuba. In 1924 Nellie, Jennie, and Ruth Joyce moved from Central City to Canoga Park, Calif. There they became charter members of the Christ Community Church. In 1945 they moved to Pasadena, California, and attended the First Friends Church, where they were faithful members as long as health permitted. Her sisters, Ruth Joyce and Mabel Joyce Stephen preceded her in death. Surviving are a brother, J. Stanley Joyce; and three sisters, Nellie Joyce, Rachel Siler and Clarice Hoskins, all of California. Services were held in the Christ Community Church at Canoga Park; burial was in Oakwood Park at Chatsworth, California.

KENDALL — Florence Binford Kendall, on April 26, aged eighty-three. She was a member of the Carmel Friends Church, Carmel, Indiana. Born at Tonganoxie, Kansas, she was married in 1896 to Perry Kendall, who died in 1919. She attended Earlham College in 1891 and 1892. She lived in the Walnut Grove community and in Westfield, Indiana, before moving to Carmel in 1931. Surviving are two daughters, Vivian Ransdell, Oakland, Florida, and Mary Sutor, Harvey, Illinois; three sons, Marcus of Carmel, Dwight of Thorntown and Evan of Sheridan, Indiana; and a sister, Clara Baugh, Lafayette, Indiana.

STREET—Paul Street, on April 25, aged twenty-four, in an automobile accident. He was an active member of the Center Friends Meeting in Iowa, and served as Clerk of the Monthly Meeting, Assistant Superintendent of the Sunday School, teacher of the Young People's Class and Superintendent of Young People's work in Lynn Grove Quarterly Meeting. He was born July 5, 1932 and was married to Bertha Lou Pidgeon October 19, 1952. Surviving are two small sons; his parents; one brother; and four sisters. Funeral services were held at Center with Nelson Murdock, pastor, and Guilford Street, a cousin, in charge, and at Hester with Naomi Olson, pastor, in charge. Interment was in the Hesper Cemetery.

CAMP CELO

Ages 6 to 10

A farm-home camp in the Black Mountains of North Carolina for 20 boys and girls. Full camp program of worship, work, and play under Quaker leadership.

Ernest Morgan, Yellow Springs, O.

WANTED

A cook to live in, for the Bertha Ballard Home at Indianapolis, Indiana, to start in September. Salary and room and board. References required. Contact Mrs. Mary A. Osborn, 411 N. Delaware St., Indianapolis, Indiana.

SECRETARIES WANTED

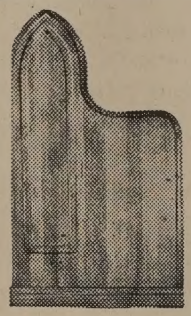
Two office secretaries wanted by American Friends Service Committee New England regional office. Please write Winifred Barrett or Herbert Huffman, 130 Brattle St., Cambridge, Massachusetts.

FRIENDS BOARDING SCHOOL

Barnesville, Ohio **Est. 1837**

Morris L. Kirk, Principal

An accredited, coeducational, four-year high school with the faculty and a majority of students Friends. College preparatory curriculum with emphasis upon individual growth through service to others. Address inquiries to Robert E. Hinshaw, Ass't. Principal.



CHURCH PEWS
PULPIT FURNITURE

WE INVITE YOUR INQUIRY ON PEWS, PULPIT FURNITURE. AND CHANCEL FURNITURE A VISIT TO OUR PLANT WILL CONVINCE YOU OF THE HIGH QUALTY OF OUR PRODUCT. BUDGET TERMS CAN BE ARRANGED

Huntington Seating Company, Inc.
SIXTH STREET WEST & JACKSON AVE.
TELEPHONE 20998

Write For Catalog & Price—No Obligation
Huntington. West Virginia

1799 WESTTOWN SCHOOL 1957

No. 1 Special Academic Activities

Thirteen Westtown Seniors took the National Scholarship Corporation Exams. In addition to one winner, nine others placed high enough to qualify in the top one-half of one per cent of all Seniors in the United States. The top ten students (seven of them are from Friends' families) are listed herewith:

National Merit Scholarship

FREDERICK JOHANN FUGLISTER, son of Frederick C. and Cecilia B. Fuglister, Woods Hole, Mass.

Certificate of Merit

MERLE BALSLEY, daughter of Kennith R. and Marion E. Balsley, Glen Mills, Pa.

MARY ELIZABETH GUYER, daughter of William H. and Mildred B. Guyer, Lima, Peru

VICTORIA THAYER STARR, daughter of Donald C. and Polly T. Starr, Boston, Mass.

WILLIAM HAROLD JULIAN, son of Ormand C. and Rosemary S. Julian, Chicago, Ill.

ALLEN ANDERSON SMITH, son of Caleb A. and Jeanette A. Smith, West Barrington, Rhode Island

Letters of Recommendation

SALLY FRANCES BILLINGS, daughter of Bruce H. and Sally W. Billings, Lincoln, Mass.

WILLIAM NEWBOLD SCHULTZ, son of William C. and Eleanor N. Schultz, Berwyn, Penna.

DONALD EDWIN STONE, son of Williard E. and Louise H. Stone, Jenkintown, Pa.

THOMAS HENRY WICKHAM, son of John and Anne L. Wickham, Cutchogue, L. I., N. Y.

* * * * *

The enrollment for the Fall of 1957 has been completed. Applications are now being accepted for the 9th and 10th grades for the Fall of 1958.

DANIEL D. TEST, JR.
Headmaster

Please address inquiries to:
J. Kirk Russell, Dir. of Adm.
Westtown School, Box 1000
Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship. Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk. Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10:15, Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27. Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford

High Point, North Carolina, Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu, Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoon at 11:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

CAREERS FOR THE TAKING!

Founded over 92 years ago by members of the Society of Friends, Provident Mutual continues to offer rewarding careers in a "service" business - both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information write Lewis C. Sprague, Vice President & Manager of Agencies, Box 7378, Philadelphia 1, Pa.

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Life Insurance • Annuities • Hospital and Surgical Insurance
Non-cancellable Accident and Sickness Insurance
Group Life • Group Accident and Health • Group Annuities